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On the Number and Increase of the Jews in the Prussian States, and their Distribution in the Provinces and Towns. Translated from a Paper by M. HOFFMANN. By C. R. WELD, Barrister at Law.

THE number of Jews in the Prussian States amounted at the end of 1840 to nearly 195,000, the census of 1822 gave a return of nearly 145,000, showing an increase of 50,000, or 35 per cent. during the space of 18 years. The Christian inhabitants at the end of 1822 were computed at upwards of 11,519,000, at the close of 1840 at 14,734,000, showing an increase during 18 years of 3,215,000, or nearly 28 in 100. Thus the Jews during this space of time increased more rapidly than the Christians. The increase both amongst Jews and Christians consisted principally in the excess of births over deaths. This during the above 18 years amounted amongst the Jews to 29 in 100 living; amongst the Christians to 21 in 100 only. These numbers undoubtedly denote an increase of population not to be accounted for, except by supposing that immigration has exceeded emigration, or that the last census was more accurately taken, so that in the later lists individuals are included who were overlooked in the earlier. The apparent increase arising from the imperfection of the earlier censuses decreases of course in proportion to the space of time taken for comparison, because in a succession of years, part of those at first omitted, die or emigrate.

The actual increase produced by excess of immigration will, on the contrary, ever increase with the time when a series of favourable circumstances conspire to attract more individuals into a country, than to leave it.

Such has been the case with respect to the Prussian States since 1822, as they have offered greater advantages and facilities for profit and enjoyment than the neighbouring kingdoms. Thus it is highly probable that the greater proportion of the increase not consisting in an excess of births, is to be attributed to immigration. This probably amounts among Christians to somewhat less than $6\frac{1}{2}$ in 100; among Jews to somewhat more.

It is desirable at the same time to state, that the population of the Prussian States was increased in 1834 by the acquisition of the Principality of Lichtenberg, which at the close of that year contained

34,846 Christians.
410 Jews.

35,256

These figures are too insignificant to cause any important difference in the foregoing proportions, whilst the increase in the population of the Prussian States, obtained by this acquisition, does not amount to more than one-fourth in 100. But the influence of change of Religion must not be wholly overlooked. During the 18 years under consideration 22,000 Jews inhabiting the Prussian States went over to Christianity, whilst on the other hand there is no record of any Christian having embraced Judaism. The decrease of Jews thus produced, amounted to nearly $1\frac{1}{2}$ in 100, but this will have no essential influence on the proportions under examination, as the total number of Christians will not be

augmented by so much as the fiftieth part of 1 in 100, according to the number at the close of 1822.

The more rapid increase of the Jews is thus evidently produced by an excess of births over deaths. Generally the annual number of marriages (the proportions of births and deaths remaining the same) increases with the number of the inhabitants, although the increase by no means keeps pace with the increase of population. It is not therefore merely with the number of inhabitants at the beginning of the period of which we treat, that we have to do, but we must also take into consideration the changes in the population, marked by the subsequent census reaching to the end of the year 1840. The seven censuses which have been taken at intervals of three years, between 1822 and 1840, show the population for this period to be on the average.

13,006,000 Christians.
169,000 Jews.

and out of 100,000 of these it appears that there were

| | Amongst Christians. | Amongst Jews. |
|--|------------------------|------------------|
| Marriages..... | 893 | 719 |
| Children born | 4,001 | 3,546 |
| Deaths, including still-born Children..... | 2,961 | 2,161 |

It is evident from these numbers that the more rapid increase among the Jews is not to be accounted for by the larger proportion of marriages, as it appears that there is 1 marriage in 139 amongst them, while in the case of the Christians the marriages amounted to 1 in 112. Jewish marriages are therefore either more fruitful or of longer duration, and the sequel will show that the latter is the more probable conclusion. If, on an average, as great a number died yearly among Jews as among Christians, there would still be, notwithstanding the foregoing proportions, a more rapid increase among Christians; for this increase is not produced by the proportion of the new born to the number of existing marriages, but by the proportion of the new born to the number of those living at the same time. According to this mode of calculation Christians had 1 born in 22 living, the Jews not quite 1 in 28. Among the Christians 1 in not quite 34 died yearly; had the mortality been as great among the Jews the excess of births over deaths, owing to the smaller proportion of the new born, would evidently have been less than among Christians:—but the mortality of the Jews was very much less. They had scarcely 1 death annually in 46 living, and taking the same number of living there were not quite 3 deaths among Jews to 4 among Christians. In exact numbers, the yearly increase in 100,000 amounted among Jews to 1385, among Christians to only 1040.

This great difference then is almost entirely caused by the lesser mortality amongst the Jews, in consequence of which the average duration of their middle life is considerably longer than amongst Christians. With the exception of the period beyond 70 years of age, the Jews have, in every stage of life, fewer deaths in a given number than the Christians, and the difference of mortality is greatest at the beginning of life and at the period immediately preceding extreme old

age, as the following numbers show. Amongst 100,000 there were on the average yearly—

| | Christians. | Jews. |
|---|-------------|-------|
| Still-born | 143 | 89 |
| Died before the completion of their first year..... | 697 | 459 |
| Died during the following 4 years, and before the completion of their fifth year | 477 | 386 |
| Died after 5 years of age, and before the completion of their fourteenth year | 202 | 151 |
| Died after the completion of their fourteenth year, and before their 25th year | 155 | 123 |
| Died after the completion of their twenty-fifth year, and before their forty-fifth year | 334 | 231 |
| Died after the completion of their forty-fifth year, and before their seventieth year | 614 | 392 |
| After the completion of their seventieth year..... | 339 | 330 |
| | <hr/> | <hr/> |
| | 2,961 | 2,161 |

It will be observed that so many fewer Jews than Christians died in infancy as almost to compensate for the lesser number of births before noticed. The Jews had on the average 455 fewer born in 100,000 than the Christians, but also, including the still-born, 434 fewer deaths before the accomplishment of the fourteenth year. Whence we must conclude that the Jews preserve their children from baneful influences both before and after birth with greater care than Christians do. At least three-fourths of all the inhabitants of the State consist of families who gain their livelihood by labour arising from husbandry, and of the rest a considerable portion are employed in manufactories, in which women and children as well as men work. However, it is with the rarest exceptions that Jewish women take part in these labours. On the contrary, Jewesses, especially when pregnant or suckling, are commonly employed in household occupations within their own dwellings, and hence are not compelled to use those exertions which may prove injurious to the unborn child or to the infant. The effect that these measures have in preserving the child is rendered apparent by the following numbers, —in 100,000 children there were 3569 still-born among the Christians, and 17,413 of those born living died in their first year; but the Jews had on the average only 2524 still-born in 100,000, and of those born alive only 12,935 died under one year of age. Among the Christians 1 in 28 was still-born, among the Jews only 1 in 40, and while the Christians lost by death in the first year almost one-sixth of their children, the Jews only lost one-eighth.

The lesser mortality among Jews after the expiration of childhood, may generally be explained by the fact that these people rarely select any mode of livelihood, the occupations of which are perilous to life. No Jews are to be found amongst sailors or miners, and but seldom amongst masons, carpenters, or machine makers. Yet the great difference in the mortality is far from being satisfactorily explained, because the number who perish by following the above occupations is too small to account for it, and because the greatest discrepancy exists not so much in middle age as in the later years of life, namely between 45 and 70, when men, although following such employments,

are generally exposed to fewer accidents, because at an advanced age they are more disposed to avoid danger.

A far more important influence is found in the fact that the Jew lives moderately; and is especially so little addicted to the abuse of intoxicating liquors, that a drunken Jew is a most rare spectacle, whereas the majority of Christians (in the Prussian States), suffer in later life from the daily use of brandy. That, which hard labour, combined with plentiful and nutritious though coarse food, renders very slightly injurious, or possibly a really beneficial stimulant, manifestly becomes injurious as an over stimulant when there is less physical exertion and the digestive powers have become weaker.

To this the great difference in the mortality between the Jews and Christians is chiefly to be ascribed, especially when it occurs between the ages of 45 and 70; for we find that where there are 47 deaths among Christians between these ages, there are not more than 30 among Jews.

Although, on the average, the number of marriages which are contracted annually by Jews, is fewer than among Christians, it does not at all follow that the number of married in proportion to the number of living inhabitants is fewer among Jews than among Christians. The number of married individuals in the Prussian States is only taken with reference to the whole population without distinction of religious profession. The proportions of existing marriages amongst Jews and Christians therefore is not given; but it is highly probable that the duration of Jewish marriages is longer than of Christian marriages, because, as has been shown before, the duration of middle life is generally longer amongst them. Besides, they generally marry earlier than Christians.

If those marriages which have been recently contracted, be divided into early and late marriages, and marriages entered into merely for mutual support; we gather from the collective returns of the 18 years under consideration the following average proportions.

In 100,000 living there were among the annual marriages on an average:—

| | Christians. | | Jews. | |
|--------------------|-------------|-------|-------|---|
| Early..... | 666 | | 562 | When the bridegroom had not completed his 45th year, and the bride her 40th year. |
| Late | 189 | | 122 | When the bridegroom had not completed his 60th year, and the bride her 45th year. |
| For mutual support | 38 | | 35 | When the bridegroom was 60 and the bride 45 at the time of marriage. |
| | <hr/> | | <hr/> | |
| | 893 | | 719 | |

Thus it follows, that amongst 1000 recently-contracted marriages are found:—

| Christians. | | Jews. | |
|-------------|-------|-------|---------------------|
| 746 | | 782 | Early marriages. |
| 212 | | 170 | Late. |
| 42 | | 48 | For mutual support. |

Thus it appears that the Jews contracted 36 more early marriages than the Christians, and on the other hand the Christians had contracted 42 more in later life than the Jews. The number of marriages

formed merely for mutual support, at an age when children can no longer be expected as their fruit, is too insignificant to notice.

If in the course of the foregoing examination it has appeared, that the Jews had scarcely so many married amongst the same number living as the Christians, this must be adduced as a proof of their greater continence, since in the same number of living they have much fewer illegitimate children than the Christians. During the period of which we speak there were on an average among 100,000 living, born annually—

| | Christians. | Jews. |
|----------------------------|-------------|-------|
| Legitimate Children | 3,721 | 3,479 |
| Illegitimate Children..... | 280 | 67 |
| Total..... | 4,001 | 3,546 |

According to this there were in the same number of living four times fewer illegitimate births amongst the Jews, than amongst Christians. We cannot draw a conclusion as to the general state of morality from the greater or less number of illegitimate births; for in order to do this, many things, with reference to the peculiar situation of the people generally, must be well considered. Thus, in the Prussian States it is remarked, that in those provinces where sound education has been most generally diffused, and even among the lower orders, the greatest annual proportion of illegitimate births prevails; and these are found in many ways to be so prejudicial, that it is absolutely necessary, to any essential improvement in the social condition of the population, that they should diminish.

It will not be devoid of interest to mention here, the difference which exists in the Prussian States, between Jews and Christians, in the proportions of the sexes of children. It is a well-known fact, that more boys than girls are born; and it has further been observed, that in Germany and France the excess of boys is considerably greater in legitimate than illegitimate births. But it does not appear to have been hitherto noticed, except in the Prussian States, that taking a long period of time, and a large number of children, there is on the average a greater number of boys in legitimate, and a smaller in illegitimate, births, among Jews than Christians. During the 18 years in question there were, on the average throughout the Prussian States, to 10,000 female children, the following number of males:—

| | Christians. | Jews. |
|--------------------|--------------|--------|
| Legitimate | 10,607 | 10,936 |
| Illegitimate | 10,360 | 10,118 |

Whatever may be the real cause of the remarkable difference in these proportions, it appears to be due to some influence of the moral feelings; and, admitting this explanation, it becomes by no means unimportant to observe, that according to the foregoing returns, this influence is far more effective among Jews than among Christians.

The Jews are very unequally divided among the different provinces of the Prussian States. The census, at the end of the year 1840 places them in round numbers as follows:—

| | | | |
|-----------------------|---------|----------------------|-------|
| Prussia | 26,000 | Proportion per 1000— | |
| Posen | 77,000 | Posen | 396 |
| Brandenburg | 14,000 | Silesia | 137 |
| Pomerania | 7,000 | Rhine Provinces... | 136 |
| Silesia | 27,000 | Prussia | 132 |
| Saxony | 4,000 | Westphalia | 71 |
| Westphalia | 14,000 | Brandenburg | 71 |
| Rhine Provinces | 26,000 | Pomerania | 35 |
| | | Saxony | 22 |
| | 195,000 | | 1,000 |

According to this table nearly two-fifths of the Jewish population were inhabiting the province of Posen. The three provinces of Silesia, Prussia, and the Rhine provinces together, contain but little above two-fifths more, and nearly in equal proportions. The remaining one-fifth was dispersed over the four other provinces, but in very unequal proportions; so that in Saxony, for instance, there was only about one-ninth of this fifth, or one forty-fifth of the whole. The Jews living in each province bore the following proportion to the inhabitants. In 100,000 inhabitants there were the following numbers of Jews in each province:—

| | | | |
|-----------------------|-------|-------------------|-----|
| Posen | 6,249 | Silesia | 934 |
| Prussia | 1,116 | Brandenburg | 740 |
| Rhine Provinces | 1,017 | Pomerania | 647 |
| Westphalia | 995 | Saxony | 260 |

The following table shows the number of inhabitants to each Jew in the Prussian States:—

| | |
|-----------------------------|--------------------------|
| Posen | 1 Jew in 16 Inhabitants. |
| Prussia | 1 " 90 " |
| Rhenish Provinces | 1 " 98 " |
| Westphalia | 1 " 101 " |
| Silesia | 1 " 107 " |
| Brandenburg | 1 " 135 " |
| Pomerania | 1 " 155 " |
| Saxony | 1 " 385 " |
| And in all the States | 1 " 77 " |

In the individual provinces the Jews are very unequally distributed; thus in Prussia they are only found in the western part; in Silesia they are generally found in the upper portion; and in Westphalia they are found in the electorate of Cologne, Münster, Paderborn, and their territories; in Pomerania the district of Stralsund contained only 171, and in Saxony the district of Moseberg had only 442.

The division of Jews into local communities is of great importance in its consequences, because it is only where their Societies are numerous and opulent that they can support institutions of their own, for the instruction of youth, and for the care of the sick and poor; when this is not possible, owing to the inadequate number of the members of the community, and to their poverty, the want is very imperfectly supplied by recourse to the nearest Institution endowed for the same purposes by Christians. In this respect a great difference exists amongst the several provinces of the Prussian States. In none of the districts represented in the estates of the towns in the province

of Westphalia do even 300 Jews reside together; thus, it is very difficult for them to possess any well-ordered public Institution of importance. In the province of the Rhine also, the Jews are distributed into such insignificant masses, that the largest community, which is at Cologne, does not contain more than 585 members. In the Rhenish towns of Knefeld, Düsseldorf, Bonn, and Kreuznach, alone, are to be found Jewish communities consisting of more than 300 persons: in all other towns in this province, how rich soever they may be in people and traffic, the Jewish communities are still smaller, and of the 26,000 Jews in the Rhenish province, more than 16,000 are scattered about in country towns and villages. The largest Jewish community in the province of Saxony is to be found at Magdeburg, and yet it contains but 559 members; in Halberstadt there are 342 Jews, but in no other towns in this province do the Jews amount to 300. At the same time by far the largest proportion of Jews live in the towns, the country making a return of only one-seventh part of the whole Jewish population. In the province of Brandenburg, Berlin contains the most opulent Jewish community in the Prussian States, which, according to the latest census, contains 6458 members, a number exceeded only by the Jews in the town of Posen. In Frankfort on the Oder there were 648, in Penzlau 371, and in Landsberg on the Weser 349. In no other district of this province did the Jews amount to 300. The four towns above-named contained four-sevenths of all the living Jews in the province; by far the greater part of the remaining three-sevenths was found in small groups in the towns. The number of Jews residing in the country was very trifling, and amounted scarcely to one-fourteenth part of the whole body of Jews in the province. In the province of Pomerania, Stettin, and Stolpen were the only towns containing more than 300 Jews, and only one-sixteenth of all the Jews in the province were found in the country districts. An examination throughout all the Prussian States makes it apparent, that by far the greatest number of Jews are to be found where the Polish language and the Roman Catholic religion prevail. In the southern parts of Eastern Prussia, however, where the language is almost universally Polish, and the inhabitants are Protestants, there are very few Jews.

As early as the 11th March, 1812, we find that many Jewish families became domiciled in the Prussian States with consent of the authorities, and were admitted to the rights of citizenship, on condition "that they assumed permanent family names, and that in their commercial transactions, as also in their written contracts and legal testamentary documents, they use German, or some other living language, and subscribe their names in none other but German or Latin characters."

With the fulfilment of these conditions they were, as far as concerned all civil or political rights and duties, placed on an equality with all Christian inhabitants, and were only subject to restrictions with regard to their capability of holding public offices. On this point the Edict states, "That they may exercise all school and academic functions and professorships, for which they have duly qualified. How far the Jews may be permitted to hold public and state offices is a question which we reserve to ourselves for legal determination in course of time."

These resolutions, however, have not as yet been followed up, nor has the German Confederation come to any agreement concerning the amelioration of the state of the Jews according to the intention of the Act of Confederacy. On the contrary, opinions against the extension of privileges among the Jews having become prevalent in modern days, the progress of legislation in their favour has been checked, and even in some instances given place to restricted measures. In the Prussian States especially, the laws embodied in the Edict of the 11th March, 1812, were confined to that portion of country then belonging to Prussia, while other portions which have been recovered or acquired, maintain the original restrictions which were in force against the Jews. A Cabinet Order of the 8th August, 1830, expressly establishes the universal application of this law, because in some districts doubts had arisen on the subject. Meanwhile the necessity of regulating the condition of the Jews by a general law embracing the entire State was recognized, and its publication will be looked for with eager expectation, as the laws promulgated since 1812 indicate views essentially different from those which gave rise to the Edict of the 11th March in that year. The preliminary Ordinance of the 1st June, 1833, respecting the condition of the Jews in the Grand Duchy of Posen, gives to the numerous Jews inhabiting that country a constitution, according to which they are to form local committees for the management of their own affairs. It is insisted that each Jewish child shall, between the ages of 7 and 14, receive such school instruction as shall fit him for a particular calling, and that he shall afterwards follow such calling, the business of pedlar, factor, huckster, and pawnbroker, being excluded. Only such Jews as have by compliance with this Ordinance merited more distinguished marks of confidence, shall by patents of naturalization be recognized as citizens of the State. Here, then, we have those rights, which the Edict of 1812 bestowed at once upon the Jews domiciled in the Prussian States, conferred by a gradual process. The relations of the Jews in that district, once consisting of the Bishoprics of Paderborn and Korvei, are, with reference to the possession of landed property, and in regard to money transactions with the Christian inhabitants, subjected to special limitations by Orders of the Cabinet, dated 20th September, 1836, and 5th January, 1839, because they had there established a system of traffic most destructive to the small landowners, and similar to that which induced the French Empire to place restrictions on the money transactions of the Jews residing on the shores of the Rhine, especially those which they had with the proprietors of small vineyards.

Besides these Ordinances which have reference only to the Jews of those districts who in 1812 did not belong to Prussia, there are others which affect all the Jews throughout the kingdom, including those on whom the Edict of 1812 had conferred the right of citizenship. For instance, the resolution of that Edict, by which Jews recognized as citizens were admitted to professorships, and all scholastic and academic offices, was by a Ministerial Proclamation of the 4th December, 1822, rescinded, because of certain incongruities, which did not appear until the law came into operation. In like manner the revised Ordinance of the 17th March, 1831, so far limits the Jewish capability for holding municipal offices, that professors of the Christian religion

alone are considered eligible for the offices of chief mayor and mayor of towns. Besides, a Jew possessed of a knightly estate is not permitted to exercise the prerogatives attached to his landed possessions, and communion with a Christian Church is expressly required to render a man eligible as deputy for any commune in the States.

PROCEEDINGS OF THE STATISTICAL SOCIETY OF LONDON.

Second Ordinary Meeting, 1845-6. Monday, 22nd December, 1845.

The following gentlemen were elected Fellows:—

| | |
|-------------------------------|---------------------------------|
| William Ogilby, Esq., M.A. | J. S. Goodfellow, M.D. |
| J. J. Sylvester, Esq. | Major Henry Berkley Henderson. |
| Richard Dugard Grainger, Esq. | Charles Grenville Mansell, Esq. |
| Henry Wyldbore Rumsey, Esq. | |

The following paper was read:—

Statistics of Crime in England and Wales, from 1839 to 1843. By Rev. Whitworth Russell.

Third Ordinary Meeting, 1845-6. Monday, 19th January, 1846.

Richard Clewin Griffith, Esq., and F. G. P. Neison, Esq., were appointed the Auditors of the Society's Accounts for 1845, in conjunction with Dr. Bowring, M.P., appointed by the Council.

The following gentlemen were proposed for admission into the Society:—

| | | |
|-------------------------|--|-------------------|
| Rev. Dunbar S. Halkett. | | Rev. F. C. Cooke. |
|-------------------------|--|-------------------|

The following paper was read:—

On the Duration of Life among the English Gentry, with additional observations on the Duration of Life among the Aristocracy. By W. A. Guy, M.D., Hon. Sec.

MISCELLANEOUS.

STATE OF THE PUBLIC HEALTH IN THE PAST QUARTER.

“THE Quarterly Returns are obtained from 115 Districts, sub-divided into 576 Sub-Districts. *Thirty-four* Districts are placed under the Metropolis, and the remaining 81 Districts comprise, with some agricultural Districts, the principal towns and cities of England. The population was 6,579,693 in 1841.”

The mortality in the last quarter of 1845 was much lower than is usual, for only 39,178 deaths were registered, which is less by 14,740 than the number (43,918) registered in the corresponding quarter of 1844; and 2357 less than the average of the corresponding quarter of seven previous years, notwithstanding the increase of the population at the rate of about 1·74 per cent. annually.

The fluctuations in the mortality, above and below the average, are exhibited in the following series of numbers. The lower line is deduced from the Return in the December quarter of 1838, and shows what the deaths would have been if they had increased in the same ratio as the population.